

S.] [THE SOUL OF MAN.] *NOSCE  
TEIPSUM !*

For all things else<sub>s</sub> which. Nature makes  
to be ; Their Being to preserve, are  
chiefly taught ! For though some  
things desire a change to see<sub>s</sub> " Yet  
never thing did long to turn to *nought* !  
"

If then, by death, the Soul were quenched  
quite, She could not thus against her  
nature run ! Since every senseless  
thing, by Nature's light, Doth  
*preservation* seek ! *destruction* shun !

Nor could the world's best spirits so much  
err,  
(If Death took all!) that they should *all*  
agree,  
Before this life, their Honour to prefer !  
For what is praise, to things that nothing  
be ?

Again, if by the body's prop, She  
stand ? If on the body's life, her life  
depend ? As MELEAGER'S on the  
fatal brand ! The body's good, She  
only would intend !

We should not find her half so brave and  
To lead it to the wars, and to the  
seas ! To make It suffer watchings !  
hunger ! cold ! When it might feed  
with plenty ! rest with ease !

Doubtless, *all* Souls have a surviving  
thought !  
Therefore of Death, we think with  
quiet mind; But if we think of being  
*turned to nought*, A trembling horror in  
our Souls we find !

And as the better spirit, when She doth bear  
<sup>4</sup> *Reason*. A scorn of death, doth shew She  
cannot die ; f<sup>r</sup><sub>a</sub> H<sup>f</sup><sub>lie</sub> So when the wicked  
Soul, Death's face doth fear, fhfwiked<sup>^ven</sup>  
then, She proves her own eternity !  
<sub>souls</sub>

For, when Death's form appears, She  
feareth not An utter quenching or  
extinguishment ! She would be  
glad to meet with such a lot ! That  
so She might all future ill prevent.